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THOUGHTS *ny*
ON THE
UNIVERSITY QUESTION,

RESPECTFULLY SUBMITTED TO THE
MEMBERS OF BOTH HOUSES

OF THE
LEGISLATURE OF CANADA,

BY A MASTER OF ARTS.

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Hoc opus, hoc studium parvi properemus et ampli,  
Si patriæ volumus, si nobis vivere cari.

Hor.

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THOUGHTS, &c.

AMONG the subjects which must unavoidably engage the attention of the Legislature during its present Session, not one, probably, is regarded by all parties, as equalling in importance that of the great public University of Western Canada—**KING'S COLLEGE IN TORONTO.**

Wherein consists this importance ?

Not solely in the fact, proved by the numerous petitions presented to the last and the present Parliament, that there is a loud cry for legislation on the subject.

Nor, secondly, in the mere fact that a public endowment, worth perhaps a quarter of a million currency—an endowment liberal, but by no means too large in proportion to its objects, and the reasonable prospects of the Colony—is at stake ; and that it is, *prima facie*, unjust, as well as inexpedient, that the benefits of this—the only adequate appropriation for a University made out of the public resources of Canada West—should be confined to a single denomination, which, however respectable it may be, numbers, on its own admission, not more than a fourth, probably not above a fifth, of the population.

To him who regards politics as a trade—to the popularity-hunter and the legislator of mere expediency, the former of these facts will alone be a sufficient proof of the importance of the question. The public man, on the other hand, who to upright intentions and impartiality, unites unhappily the defect of limited views, and an imperfect acquaintance with the nature and extent of the results involved in the settlement of the question, will probably look no further than the latter. The one will aim only at gratifying his party or the majority of the litigants. The other will think it enough to do these litigants what *they* may deem justice, in the most expeditious way.

And—these objects gained—both will flatter themselves that the work of legislation has been successfully accomplished.

But the Statesman possessed at once of liberal principles, pure motives, and enlarged views of the subject and the future welfare of the country as connected with it, will see in this question elements of a nature far transcending that of those which enter into ordinary topics of public interest. Irrespectively altogether of the undeniably great excitement on the question, and the large pecuniary consideration involved, momentous as these may be, he will perceive in it an importance entitling it to no ordinary amount of thought and exertion.

Wherein, then, lies its real and peculiar importance?

In this—that it is a question, the prospective bearings of which on the most vital interests of the community, are, beyond all calculation, greater than those of any other subject with which the Legislature has at this time to deal. The matter in hand is nothing less than the framing of the mould in which are to be cast the minds of our future Statesmen and Legislators, Divines and Instructors of Youth, Lawyers and Physicians—the minds which—*come what may*—will form the intellectual and moral—as well as constituted—power of the land, and exercise over our descendants that irresistible influence which is the inalienable possession of superior knowledge. It is nothing less than this—how are we to place, and into what hands are we to put a lever which will hereafter move, for weal or woe, the whole social mass? Is this mould to be constructed of such capacity as to receive and fashion the ingenuous spirits of our children, to whatever section they may belong, for the common good, or is it to be a costly instrument, provided at the public expense, for the benefit of a few, to shape and harden the rising genius and talent of the country into the rigidity of party? Is this lever to be entrusted to irresponsible hands, or jointly committed to those who are all alike deeply interested in the application of its incalculable power?

This is the question. And what, in comparison of this, are hair-splitting definitions of constitutional law, or regulations re-

lating to detached topics of finance, trade and travelling, canals and bridges? The question is not, shall a quarter of a million be thrown away or usefully employed? but—the pecuniary aspect of the matter being treated as it ought to be, as of small comparative moment—are we to sow, in this Institution, the seeds of innumerable blessings or evils? To look to the pecuniary amount in the first instance, is to make the price of a drug a matter of greater moment than its healing or poisonous qualities. Surely, then, our Legislators, in dealing with this subject, will feel, if ever, that there are higher trusts committed to them than the mere satisfying of clamours and adjustment of pecuniary claims. Surely too, our Canadian Legislature, alone among all others, will not shew itself incapable of ever rising above the janglings and petty jealousies of party and person, by refusing, on a question involving interests so high and holy, to let the spirit of faction slumber for a while, and to unite in settling this great public controversy on enlarged and patriotic principles, thereby earning the mutual respect of each other, and of other lands, and the affectionate gratitude of posterity. If Canada is forever to damp and destroy the rising hopes of the great Empire with which it is connected, and to gain for itself the indelible character of an arena for the conflict of every contemptible passion and sordid interest, it will have only to treat this subject as a party question. For assuredly there are questions where to be a party man is to be a traitor—and this is one of them.

If, however, no higher object can be conceived of, or aimed at, in this matter, than the hushing of present excitement, and a pecuniary settlement of claims, the task is one simple enough of comprehension. The end may be gained by a summary act of legislation level to the meanest intellect.

One or other of the following methods may be adopted:

1st. The whole endowment of King's College being left in the hands of its *de facto* possessors, the adherents of the Episcopal Church, endowments on an equal scale may be provided out of the public resources for the remaining three-fourths or four-fifths of the inhabitants of the Province.

Or, 2dly. The endowment of King's College may be divided among the various Religious denominations, in proportion to their numbers, to be applied by them to the endowment of separate Universities for themselves.

In either of these ways, justice, (a desire to do which will surely be disavowed by no party,) may be clumsily done, and clamour may perhaps be allayed. But these ends will be gained by deep injury to the cause of education, and by sowing the certain seed of future convulsions. The evil will have been only thrown forward on the path of time, to prove the misery of other generations.

There are deadly objections common to both of the above mentioned schemes. But there is an objection peculiar to the first—that, namely, of an approximation to impossibility. And yet, let it be observed, that the first-mentioned scheme—the leaving of King's College under the sole and unrestrained control of the Church of England, and the endowing other denominations on an equal scale—is the only method of doing justice to *all*, which those who uphold things as they are in King's College, can possibly devise or suggest. Let the question then be asked and answered :—Is the Crown or the Legislature prepared to appropriate a Million Currency, or lands of that value, say some two or three millions of acres, for the foundation of separate Universities ? The burden of pointing out the sources from which endowment on this scale is to come lies certainly, in all fairness, on those who demand that King's College shall remain as it is—a Church of England Seminary.

It has indeed been said somewhere, during the agitation of this question, that it is by no means a necessary deduction from the principles of justice applicable to the subject, that the means of University education should be provided for all parties in the Province alike. There is an unfairness of which the writer has no desire to be guilty, in making a most respectable portion of the community—even though the views of those who compose it to be much narrowed and distorted by self interest—responsible for all the insolence and folly vented by every coarse-minded or silly partizan. It is enough to shew that the

position and proposals of a party are untenable and impracticable, without assuming that wherever they are maintained or exhibited, they are connected with a want of honorable feeling and principle. And yet we have heard, from quarters entitled to respect, references made on this point to the British Universities, which are admittedly under the direct control, or paramount influence, of the National Churches. But between these venerable Institutions and King's College there is no analogy whatever. The Universities of England and Scotland were placed in connection with the Church Establishments at a time when the whole population of these countries, with hardly an exception, were members of the same Religious community. Those who have since then separated themselves from the National Establishments, have done so with their eyes open, voluntarily abandoning,—yea making a merit of abandoning—the benefits of these Institutions, and with a proud confidence in their own powers and a loud avowal of their determination, to provide, by their own unaided efforts, whatever they might require. Nor will any one, even the most tolerant, assert that it was the duty, had it been possible, of the Legislature, by following them with its favours into all the devious paths of sectarianism, to hold out a *premium* on division. Besides—the property of these Institutions, while in by far the greater number of cases originating not from *public* but *private* sources, has been augmented, in the lapse of ages, to tenfold its original amount, by benefactions and bequests bestowed by individuals connected with the Established Churches, and with a direct view to the prosperity of the Universities, as also connected therewith. In neither of these points of view are the cases analogous to that of King's College. That University was founded as the great Seminary of a Province, the population of which, *at the time of its foundation*, was divided into several great religious sections, *one* of which, at least, possessed an equal *right* to any exclusive or peculiar favour with the Church of England. And while endowed with a sufficiency for the University education of the whole country for a century to come—that is, with all the lands then properly available for

such a purpose, and—to a large amount,—to the extent of half its endowment—with property destined for a different purpose—(a fact repeatedly and unanswerably brought forward by the present Honble. Receiver General of the Province,) it was, *on the representation of a single party among the many*, secured to its use alone. Nor has the section of the community which thus obtained the exclusive possession of the only public University endowment in Canada West, acquired by any subsequent private benefactions of its members, exceeding the original public donation, a new shew of right to undisturbed enjoyment. We have heard even from its official Advocate, of only £500 worth of books contributed in this way, and of one or two Scholarships, the whole not amounting in value to a tenth of that which has been shewn to have been, during years of inefficiency, wasted and misapplied.

So much for the right of the Episcopal Church in Canada to exclusive endowment for University purposes. If, then, King's College is to remain as it is, under the paramount control of that Church, it is the bounden duty of the party demanding to retain this privilege, to show how it can be permitted to do so without flagrant injustice to others. We have said that the only way in which this can be done is by the endowment, on an equal scale, of other Denominations—that is by the appropriation, for new Universities, of four or five times the endowment of the Toronto University. Is the Legislature, then, prepared for this, the only means of securing the Episcopal Church in undisturbed possession of that which it acquired by stealing a march upon the rest of the community, in selfish disregard of every interest but its own?

But there are objections lying deeper, yet infinitely more important when brought to light, than the enormous pecuniary cost, to the establishment, in Canada West, of separate Universities, by new appropriations—objections which lie equally against the *second* of the schemes above stated, that, namely, of founding other Seminaries *out of the endowment of King's College*. Let us first, however, consider the main disadvantage peculiar to that second scheme.

The great objection to this plan, and it is alike obvious and fundamental, seems to be, that by carrying it out, an endowment, not perhaps more than sufficient for the establishment of one useful Seminary, would be frittered away into portions utterly inadequate, severally, for the foundation and maintenance of *any thing like a University* in the land. Instead of one well-furnished Institution, with a sufficiency of Instructors to allow of that division of labour which alone conducts to excellence, and of the appliances needful to the advancement of *sound* learning and *accurate* science, we should have our Country dotted here and there with a number of mean and inefficient Academies, each—by its scanty staff of Professors, its limited library, its paltry museums and defective apparatus, belying the name it bore—that of a University. It is not wonderful that there should prevail, in this Colony, very incorrect ideas as to the nature of a University, and the pecuniary amount required for its effective establishment. But no one who is *qualified* to form an opinion on the subject, no one practically acquainted with the statistical details of such matters, will charge us with exaggeration, if we say, that to establish, on the most economical footing, any thing deserving the name or fitted for the purposes of a University, and that too without a *Medical* School, or with a very imperfect one, would require a sum of at least £100,000, or one third of that amount in hand, and a yearly revenue equal to the interest of the remainder. Nor would even that sum achieve the desired result, unless the duty of two or three Professors were conjoined, and committed to single Instructors, until the number of pupils, and consequently the amount of tuition-fees, should far exceed any thing that, on the system of separate Universities, can be expected for some generations in Canada.

We may, it is true, if we please, imitate the inhabitants of the neighbouring Republic, mistaking a warning for an example. The Appendix to the Twenty fourth Report of the American Educational Society, now lying on the table at which these remarks are penned, exhibits *precisely one hundred* separate Universities and Colleges, (exclusive of merely

Theological and Medical Institutes,) established within the United States previously to 1840. Almost all, if not all, of these exercise, it is believed, University powers, so far as to confer degrees in Arts. A third of them, or probably more, are in the habit of conferring also degrees in Divinity, Law, and Medicine. In *fifteen* of these (so-called) Universities or Colleges—some of the fifteen founded as far back as 1794, and consequently, at the date of the Report, *forty six years* in operation—the average number of Instructors of every degree, all departments included, was *three and one fifth*; the average of Students, *nine*; the average of volumes in the respective Libraries, 1026—a smaller number than is contained in the private library of every second professional man in the United Kingdom, and far below that of many a Scottish parochial library. Of all the American Universities not one, except those of Harvard and Yale, has a library of 20,000 volumes.

Now—estimating the population of the United States, at the date of the Report, at *seventeen millions*, and that of Canada West, at present, at somewhat above *half a million*, we are already, with three Universities in that part of the Province, on a level with our Republican neighbours. But is this state of things—the ridicule of the European world of letters—and of which the result is superficial instruction and empiricism—to be a model for the Legislature of a British Colony? There are, we have no doubt, persons who imagine that such statistics give evidence of a prosperous state of learning, and who think, because a multitude of common and grammar schools is an undeniable blessing, that Universities cannot be too plentiful. We can only hope that such persons have not found their way into a Legislative Assembly to which Divine Providence has committed the responsibility of dealing with such questions.

But in whatever way—whether by frittering down the funds of King's College, or by liberal and adequate endowment through an unnecessary waste of the public means—we establish separate Universities, one result certainly awaits us. We shall have men of high attainments in science and literature,

here and there spending their lives and energies in lecturing to spiritless half-dozens of pupils, with the same expenditure of labour which would have availed for the instruction of hundreds, and infinitely less of that zeal which stimulates and sustains the laborious ; while in vain we shall look to find, amid the thinly attended halls of our numerous Seminaries, that spirit-stirring intellectual activity, that University air, which gives life to great literary effort, and fans the flame of youthful genius. What is a University ?—for elementary in the consideration of the subject as the question may be, we feel that it is needful to ask it—What is a University ? Not a mere Charter, and endowment, and staff of Teachers in various branches of art and science—not a mere *infundibulum* of knowledge, of this and that kind, into the intellect and the receptacles of the memory—but a miniature world—a commonwealth of varied dispositions and tastes and talents—in which man is not merely *taught* to *know*, but *trained* and stimulated amid the multitude of his fellows, to *reason*, and to *act*, and to *excel*, in all matters intellectual and moral—in which, not more by the instructions of qualified preceptors, than by the inspiring contact of other minds, engaged in friendly rivalry in similar pursuits, the early spark of talent is kindled—the individual capacity experimentally ascertained and strengthened—the erratic bent of individual taste and genius restrained and beneficially directed—the energy of the individual will repressed where excessive, and invigorated where weak—the timidity and self-distrust which are not seldom the natural accompaniments of the finest powers, and the presumption as often attendant on limited abilities, alike worn off before the period of public action, and with infinitely less cost and pain than in the ruder school of worldly experience—where, in short—by the play and action of mind on mind, the future guardians of man's best interests are led each to know in some measure practically his appropriate part ere he comes forth to perform it—and where all this goes on under the direction and example of the learned, the wise, and the pious.

And how is this great object to be realized in a thinly peopled country like ours, by the system of separate Universities? Let us do all we can to concentrate the matured and nascent talent of the Province, many years must pass by before we can possibly have in Canada West a University possessing that great essential to efficiency—a *sufficiency of Students* under a corps of Teachers enabled, by a proper division of the branches of science, fully to do them justice. The number of youth at this moment pursuing, in that part of the Colony, what may be properly called *University studies*, students of Medicine included, does not certainly approach one hundred. To delay to legislate in such a manner as shall, if possible, bring these together, is a sufficient neglect of the true interests of learning. To legislate so as that they shall necessarily be kept apart, or that *any* party shall find it its interest to keep them asunder, were a blunder worthy of Goths. Of such a self-defeating course cheapness would be no recommendation. What then shall we say of it, with the certainty before us of its entailing on the public treasury demands without end, and which it will be impossible, because unjust, to refuse. That this will be the result is proved already by the numerous petitions on the table of the House for aid to rival Academies. But *this* consideration, we again say, is not the truly important one. If the system of separate Universities be the best, then—whatever be the cost—let the Parliament, to the full extent of its available means, proceed to provide for the people and their descendants that which next to Righteousness, “exalteth a nation”—solid Learning, and true Science. But so far from being the best mode of advancing these precious interests, it is so surely the worst, that were it our express aim to doom Canada to a lasting and hopeless mediocrity in every literary and scientific pursuit, we could not more effectually attain it than by the system of separate Universities with our present population, each twinkling like a rush light, and, instead of illuminating, itself scarce visible amid the darkness around. Let this system be encouraged, and many a generation will pass over our heads, ere that Spirit of Learning, which dwells, as the *genius loci*, in the ancient aca-

demio bowers of Europe, will visit our desolate halls and drowsy atmosphere.

And while such will be the inevitable effects of the system of separate Universities on the interests of Education, what will be its bearings on our *social condition*? In attempting to appreciate these, we have to set out from the consideration that these Universities will be, not merely *separate*, but *sectarian*. The adoption of that system by the Legislature will amount to a public proclamation of the impossibility, the hopelessness, if not the undesirableness, of the various sections of the Religious Community "dwelling together in unity as brethren;"—and the surest way will have been taken of realising the dismal foreboding, by rendering it all but impracticable for our children to understand each other better than we have done,—by furnishing each denomination, at the public expense, with the means of training the flower of its youth, not for public but party purposes, *non reipublicæ sed sibi*; and of perpetuating the self destroying feuds by which our Province has hitherto been lacerated. We shall have established schools not of *science*, but of *sect*, in which the minds of our youth will be steeped for years in the gall and vinegar of partizan distrust and animosity, and from which the educated, and therefore influential, members of the community will come forth in yearly bands, only the better qualified at the public cost, to be public pests, and to wage an incessant war with the nurslings of rival Seminaries.

Is it unfair therefore to characterize the scheme of separate Universities, however or to whatsoever extent endowed, as a system by which, at four times the cost of what would be a blessing alike to the cause of learning and of social concord, we entail a blight at once on the genius and peace of future generations, and ensure the permanence and growth of the very evils which constitute the difficulty of this question and so many others?

How incomparably more wise and noble were it, for the Legislature of this rising Country, viewing this question in the light of futurity, to provide, if possible, in its settlement, not for

the continuance, but for the extinction, of our differences ; or for the gradual amelioration of the spirit by which in our day these differences are embittered ! To compel men to lay aside their formal distinctions in matters of religion, is beyond the province of the civil legislator, but to sanction and to cherish these differences is criminal ; to do so at a burdensome cost to the public is most unwise ; to do so with the certainty of thereby perpetuating civil broils and increasing the difficulties of future legislation, is a disgraceful neglect of the immediate duty which devolves upon him. Without repeating the trite absurdity, rung in the ears of public men on every occasion, that " the eyes of the world are upon them," we may surely remind our Legislators, that Providence, by the peculiarity of the times and difficulties amid which it has called them to act, and by the power which it has placed in their hands of providing for the abatement or the increase of these difficulties in after days, has assigned them a post of no ordinary responsibility and honour ; that according as they act in the moulding of our infant Institutions, they will earn the gratitude or the maledictions of many generations ; that however wisely and well they may discharge their functions in all other matters, they will appear, in the light of futurity, to have been most untrue to their trust, or incapable of its discharge, if then, when it might most easily have been done, they shall not have provided for at least the gradual decay of our social evils, and for the consolidation of the inhabitants of this land, whose origin and views are so various, into one friendly and harmonious people. And how, as regards the subject of these remarks, could this be more hopefully attempted, than by establishing the Provincial University on such a footing as to ensure the confidence and support of all sections of the inhabitants, and making it their delight and their interest to commit their sons, in one body, to its care. That such was the aim of those whose abilities and exertions procured the amendment of the Charter of King's College in 1836, is well known. But that their aim has been defeated by those whose *actual possession* of the Institution has rendered these amendments a dead letter, needs no proof beyond the manifest

unwillingness, (with a few exceptions, easily accounted for, and more than counterbalanced by the number of Episcopalians in attendance on the Seminaries of other denominations,) by the unwillingness of non-Episcopalians to send their sons to that Institution, and by the mass of petitions which have poured, and are pouring, into our Legislative halls, for some effectual Act which will no longer permit the amendments to be unmeaning, and make the University of real general utility. From such an Act, if passed, we may anticipate the most blessed results. By concentrating into one focus the literary and scientific light to be found in the Province—by enabling those who possess it, by a division of labour in harmonious union, to promote its advancement,—by procuring for our youth that necessary stimulus which a number of competitors alone can furnish, we shall give at once an impulse to learning; we shall open an arena on which exertion will indeed be an honour; and we shall, instead of yearly squabbles for fresh sectarian endowments, have our common affections and interests centred in one noble Seminary, which will be a credit to the land, and may be the means of holding out to this New World an example worthy of imitation, and which, amid all its progress, it still requires.

But greater and more important still than all this, would be the effect of this congregating together of our ingenuous youth, on the *social interests* of this hitherto discordant land. Brought together at an age when political passions and prejudices have not yet been formed—trained together during those years when the heart is open to every kind and generous impression—learning to know and respect each other for those qualities which are truly estimable and honorable—linking themselves to each other in those early friendships which know no party, and which influence, even if they do not last through life—rivals only in a generous emulation for distinction in the catholic pursuits of science,—they would separate to enter on their public and professional career, bearing with them—as from the home of a common mother, to which they would look back with equal love, and in whose welfare they would be alike interest-

ed—the ties of an invisible yet indissoluble brotherhood, and happier than their fathers have been, would feel, in all their future differences, the mellowing influence of early companionships and old associations. *Nec enim est sanctius sacris iisdem, quam studiis initiari.*

And who shall predict that out of this might not even one day arise, that which we now scarce dare to hope for, a termination of those religious feuds which are our bane, our misery, and our disgrace? Surely we are not for ever to quarrel as we do? And surely we may well hail with satisfaction whatever affords even one ray of hope that those who have “one Lord” and “one faith,” may yet be blended into one.

If we look only to the leaders of our ecclesiastical factions, we can find but little ground for hoping that from *them*, in their present posture of separation, which sets even all hope of *conference* at an end, the healing of the evil may come. While, on the one hand, one party, holding high the necessity of visible unity, refuses nevertheless to adopt any more likely method of effecting it, than by ordering ever and anon, with stentorian imperiousness, all who are without its pale to fall into its ranks,—and, on the other hand, such unity is, in plain contempt of the dying words of the Redeemer, despised as unnecessary, and the impracticable and visionary theory indulged of peace and brotherly love being maintained by those who are *determined* to remain ranged under separate banners—in such a state of things, surely all may view with gratitude any providential opening, of whatever kind, through which, by parties being brought to know and understand each other better, a glimpse of happier times may be descried. Such an opening in this Province, it is, we believe, in the power of the Legislature to afford, in the settlement of the question under consideration.

What now is the great impediment which mainly hinders this object, so desirable, from being realized? That which renders it so desirable—Religious division. We now come to the master-difficulty of the question.

It may occur, and no doubt has occurred to some minds, on a superficial view of this matter, that the great difficulty, on the consideration of which we have entered, may be got over by simply providing that, in conformity with the spirit of the Amended Charter, the Divinity School now existing in King's College shall be abolished, that the Chapel shall be closed, and that in future the subject of Religion shall form no part, practically, of the University system; remaining only, in a theoretical form, in the present test imposed on Officials—namely, a declaration of “belief in the Inspiration of the Scriptures and in the doctrine of the Trinity.”

Now as a preliminary this may be so far well. But if this be all that is to be done, what will be the result? *An expectation on the part of all parties to whom the offices of the University will then be practically, what they are now theoretically, alike open—that in appointments to these offices, the patronage will be exercised, not with a simple regard to the interests of Science alone, but with a regard to the due representation in the University, of each denomination, through the medium of these offices; & to the maintenance of the balance of power, (if we may so term it,) by their fair distribution among all parties.* Every vacancy will give rise to a political or sectarian cabal. In every appointment to a Professorship, the enquiry will be directed, *not to scientific or literary merit alone, but to specific Religious connection.* A candidate of undoubtedly the highest qualifications may be set aside, to admit of the introduction of one much inferior, to preserve the balance of power; or, if selected may give rise, by his appointment, to interminable clamours, and may really give a preponderance to a party too powerful already. This is a defect of the Institution under the amended, charter of 1836, and which would have been visible to all, had the spirit of the amendments been fairly carried out; and under a new amendment, such as that of which we now speak, we should only have a continuance of the jealousies and bickerings from which it professed to free us.

But a fault even greater than that we have mentioned is

chargeable on this scheme, and will ere long prove it to have been founded in views altogether superficial. If the object of parties and of the Legislature be only to *get rid* of Religion altogether as an element of education, no means of attaining that object could be more direct or simple than to carry the proposal we have stated into effect—if it were not better at once to adopt the views of one Girard, a huckster of Philadelphia, who left a large fortune to establish an educational Institution in that city, on the express condition that Religion should not be mentioned within its walls, and that no Minister of Religion, of any denomination whatever, should for ever in any way be connected with its administration.

But are the people of Canada prepared for this? We should be compelled to form a very different opinion of them from that which we entertain, could we believe that they contemplate any advantage to be derived from an Institution, of which the professed excellence should be to educate their sons in human learning, apart entirely from the lessons of Christianity. And who that knows the mutually ruinous influence of young men on each other when congregated in a large town, at the age when the passions are strongest, and the mind most open to the poison of those infidel theories of which the great recommendation is, that they promise impunity in unrestrained indulgence, will seriously favour for a moment a project which recommends itself by offering to free youth, so situated, from the influence of all religious superintendence whatever? We expect from the Legislature in this matter a tender care of those principles without which intellectual acquirements are but a sword in the hand of a madman; we demand that it shall act under a feeling of the parental relationship in which it stands to the people, and legislate as a father for his children. And who does not foresee that, under the system now before us, although not one of the Instructors of youth were other than a firm believer in the truths he had professed in subscribing the University test, yet *as a consequence of the silence imposed on every Instructor as a duty, in all matters of religion, and of the enacted absence of all religious guidance, our*

youth would be thrown together to ferment in a mass of moral corruption—and would come forth—after years spent in the acquisition of mere terrestrial science, without one lesson, from the lips on which they have learned to hang with admiration, on the great interests of truth and righteousness—to prove the leaven of iniquity and unbelief in the land? This argument has lost much of its power, we are well aware, by being often heard from the mouths of those whose professed regard for Religion is purely political, and proved to be so by their own lives. But let no man, on this account, be betrayed into the suspicion that its soundness is impaired by the hands which employ it, or think that because religion has but a limited effect there when it is maintained and inculcated, matters would not be infinitely worse were it cashiered and silenced.

But besides all this, let us consider with some attention the fate, under this system, of the University as a school of mere Literature and Science. Now here we would appeal to facts, and not satisfy ourselves with merely plausible speculations. It is well known that in the Universities of England, and we have high authority for believing the same to be the case in those of Scotland, the great majority of the Students in the Faculty of Arts,—nay a large majority of the whole number—if the Medical Students be set aside—is made up of those who are destined to the Clerical profession. “For example,” (says Dr. Chalmers, writing on College endowments,)—“no one can receive a license, or of course be admitted to a living in the Church (of Scotland,) who has not, (among other prescribed University studies,) fulfilled a course of Natural Philosophy. And we have no doubt that, to this regulation, the College classes, throughout Scotland, of this noble science, are indebted for at least a seven-fold greater attendance, than they would otherwise enjoy.” Let it be borne in mind also, that while the majority of the Undergraduates in Arts thus consists of candidates for the Christian Ministry, almost the whole of the minority is formed of two other classes, the sons of the independent nobility and gentry of the land, and aspirants to the higher branches of the legal profession. Of the

former of these classes Canada—a country of limited fortunes, and very few of the wealthiest inhabitants of which are yet elevated above the ordinary pursuits of commerce—cannot be expected for generations to furnish many, while from the mode in which legal studies are pursued, namely, in the offices of Professional men throughout the Province, the number of Law Students must be insignificant who can yield a lengthened attendance on any University. For a supply of Students, therefore, our Provincial University must look, in a great measure at least, to the youth who aspire to the Christian Ministry.

And can it be expected that the Religious Bodies of Canada will look with favour on a system by which their youthful candidates for the holiest of all offices, would, before reaching the hands of those who may be appointed to conduct their Theological studies, be thrown loose for three or four years in an Institution the very characteristic of which is to be the *absence* of *all* religious instruction? Impossible. It will be their immediate object and endeavour, in the face of all difficulties, to provide not only, (as in any case they must do,) for the strictly theological education of their youthful Ministers, but also for their preliminary literary and scientific training. And, compelled to this, it will be their object and interest, the most sacred and highest of all interests, to attract all the *other* students furnished by their respective denominations, *from* the Provincial Institution, to those private Universities which they will have been under the necessity of establishing. And notwithstanding the great disadvantages under which these Institutions may labour, as schools of mere literature and science, compared with the University at Toronto, there cannot be a doubt that they will be sustained by every wise and religious parent in the land. And to whatever degree, thus sustained, they may succeed, King's College will, in that degree, be useless to the community, while *the real education of youth will be carried on, under many disadvantages, in unendowed Institutions throughout the Province.* The Medical School alone will flourish, while attendance on the literary and scientific lectures of the University will be confined to the few

youths who, from the circumstance of their parents residing in Toronto, may not incur the danger to which others would be exposed, and to those who, pursuing avocations altogether unconnected with literature, may be desirous of attending irregularly a few lectures on the more attractive branches. The consequence of this will be that instead of a University, a fountain of deep and sound learning and exalted science, a seat of laborious and thorough mental discipline, we shall have a huge Mechanics' Institute for the benefit of Toronto alone, the Officials of which will ere long degenerate into mere "syllabub lecturers" to fashionable and superficial audiences. On the other hand, should those who are compelled in these circumstances to erect denominational Seminaries for themselves, *not succeed*,—and it can hardly be expected that they will succeed in every case—then Science will be the portion of unbelief, and Religion be combined with inferior acquirements. The husks will be the share of Faith and Morality—the substance of infidelity and empiricism.

Now surely this is neither the interest nor the wish of the inhabitants of Canada. They desire that a great public Institution be established on an impartial footing, but that that impartiality be shewn by its being made available to all, not useless or mischievous to all. They wish to receive the benefit of the public endowment for the literary and scientific education of their offspring, but they wish to receive it along with, not apart from, that without which learning is not a boon but a curse—religious principle and training. They ask wholesome food for the minds of their youth; and by the scheme we speak of you give them what is useless or pernicious—"a stone," or "a serpent." King's College is now, at all events, a benefit to a *fraction* of the population, it would then be a benefit to *none*.

Now if all that is to be done is to sever Religion from the University foundation, and to make no provision for it at all, every friend of truth throughout the Province will, we trust, arise as one man, and with united voice put down a project the accomplishment of which must, as we have shewn, be ruin

alike to our Science and our Faith. They will, we trust, like the mother of the living child before the tribunal of Solomon, a hundred fold rather surrender the University endowment to the present dominant party in King's College, than consent to a stroke which, under pretence of a benefit to the Country, will, by separating Religion from Learning, be the death of both. But let that party hold its ill-got advantage with the assurance that, like the pretended parent in the case referred to, it is indebted for its tenure to the forbearance and piety of high-souled men, whose choice lay between the silent suffering of cruel injustice and the favoring of open irreligion, and who, by the grace of God, chose the former, "committing themselves to Him that judgeth righteously." That there are, among the party in possession of King's College, *some few* ready to retain their hold even in such opprobrious circumstances, they themselves have not left us room to doubt. But, happily, the Province is not reduced, as they would persuade it, to the alternative of permitting them to do so, or of opening the flood-gates of infidelity on its youth.

To banish then the direct influence of the Church of England from the University, and with it *all* religious influence, and to think that, when this has been done, all has been done that is required, is neither more nor less than to evade the great question now before the Legislature. *It is to evade, not to solve it*; and the evasion is worse than if nothing were done. Let it be clearly understood what the problem is, and wherein its great difficulty lies. The problem is this—to combine parties in the prosecution of the catholic matters of literature and science, to unite the youth of the Province of all denominations in one University, there to stimulate each other to the attainment of excellence, and to grow together into one,—and at the same time, to secure for them while there, definite and effectual religious and moral superintendence. In the combination of the means of moral and religious instruction, which, in our present unhappy state, must be *various*, with the means of intellectual improvement, which are to be the *same* for all, lies the very marrow of the problem. To provide separate Universi-

ties for each variety of Creed is to waste the public resources ; to perpetuate, nay to foster—and at the public expense too—the evils of division. On the other hand, to banish from the University that which is more essential than all it can bestow, is to render useless the endowment already provided, and by ensuring the complete inutility of the Institution, to erect a lasting monument of the incapacity of our Government and Legislature to deal with the circumstances of the Country they profess to rule, on a great and important question.

Such is the problem : and before stating the only solution of it which has yet been, and the only one which, after much reflection on the subject, the writer believes, can be offered—he would simply premise that he is no politician, no party man,—that his expression of opinion has no reference whatever to the general views of the Honorable individual who was the first to promulgate the solution referred to within the halls of our Legislature; and that while he claims for him the praise of publicly proposing a great and most salutary measure, and of having dealt skilfully with the chief difficulties of the question—he has not the honor of his acquaintance, nor has he ever exchanged a word with him.

The solution then of the University problem and, it is believed, the only one, is to be found in the leading principle of the Bill last year introduced into the Lower House by the late Attorney General for Canada West. That leading principle may be enunciated in the two following propositions :

1st. That Theology shall form no part of the teaching of the *University, as such* ; but that, at the same time—to provide for the indispensable requisite of Religious instruction and superintendence—there shall be

2ndly. Colleges, professedly Theological and denominational, placed beside the University and incorporated with it, in which the Students of each denomination—while receiving in common the general Literary and Scientific instructions provided by the public endowment—shall reside, enjoying, simultaneously with the benefits of the University, the advantage of religious superintendence ; and in which—after their prelimi-

nary studies in the public classes of the University, and obtaining the degree of A. B.—those who are intended for the Clerical profession, in each denomination, shall proceed, under Professors on the foundation of the *Colleges*, not of the *University*, with their strictly Theological studies.

Among the advantages of this scheme we would specially indicate the following.

1st. By uniting College superintendence and discipline on the one hand, with public University Lectures on the other, it combines the benefits, and corrects the defects, of the English, and of the Scottish and German University systems.

2nd. It places all on a level as regards the benefits of the University, while it obviates every objection on the score of want of Religious instruction and worship therein, through the provision made for these purposes in the Colleges. At the same time it admits of no *University* interference with the doctrines taught in each College, or with the worship maintained in each College Chapel—public instruction, examinations, and degrees, being the business of the University—private tuition, and Religious training, the business of the Colleges.

3rd. While not providing for Religious superintendence or Theological education on the *University* foundation, it nevertheless affords to Theological Students residing in the Colleges of the University, the benefits of the University Library and Museums, and of attending such Scientific and Literary Lectures as they may desire.

4th. It relieves the Province, or the various Religious denominations, from the burden of founding and maintaining separate Universities, to the detriment at once of Science, of the public peace, and of the already endowed University—permitting the Province, for some generations to come, to concentrate its attention and liberality in perfecting and promoting the efficiency of one great Institution; and the Religious denominations to apply their funds to an object more limited and more within their reach, the establishment of Theological Colleges.

5th. These Colleges, by securing the attendance at the University of the Students of all the denominations to which these

Colleges belong, ensure *its* success. The Professors of Literature and Science in the University, instead of a mere fraction of the studious youth of Canada, as at present, will number among their pupils all of every denomination. Any other system must produce opposition to the University,—the maintenance of the exclusive influence of a single denomination, the opposition of all but itself—the simple abolition of that exclusive influence, without some provision for religious superintendence, the opposition of all indiscriminately.

6th. Instead of merely throwing loose the University and its offices as a bone of contention among the various denominations, it secures to each denomination *a definite and fixed* amount of influence, through the representation of every College in the University Council, by the Heads and a delegation of the Professors of Colleges. It is thus impossible for the Council at any time to consist solely of the representatives of one denomination. There must be representatives of every denomination which has so far interested itself in the education of its youth, and the prosperity of the University, as to erect a College in connection with that great Provincial Seminary.

Now this assignment, to each denomination which shall have connected itself with the University, of not merely an *attainable*, but a *fixed and regulated* amount of influence, through *College* representation in the University Council, is far more important and beneficial in its bearings than might at first be supposed. This, however, can hardly fail to be seen when we reflect attentively on the consequences that must necessarily flow from any system, which—like the *theoretical* constitution of the University, under the existing Law of 1836—should do no more than *not exclude* any denomination from the attainment of a voice in the government of the University—no more than put such influence *legally within its reach*—to be practically enjoyed, however, only on the uncertain condition of its procuring the appointment of one of its adherents to a *University* Professorship. To throw open professedly the *University* chairs, (supposing these *alone* to give the privilege of a seat in the Council,) to all parties alike, to be attained by those who

might succeed, often by political influence or intrigue, in securing an exercise of patronage in their favour, at the risk of the total exclusion of other parties, could not fail to engender the most unseemly cabals, the bitterest heart-burnings, the sacrifice of the interests of Science, and unspeakable annoyance to the Depositary of the University patronage. But the scheme of *College* representation is an effectual security against the total exclusion of any denomination from the Council, by whatsoever party the greater number of the *University* chairs may at any time be filled; while it leaves the patronage free to be exercised, not on the principle, most prejudicial to the interests of the University as a seat of learning—of maintaining a balance of power between various denominations by a distribution among them of Professorships—but on that of a simple regard to literary merit—it being understood that the balance of power, so far as desirable, is to be maintained through the *College* representation—that is—the representation of each denomination by means of those whom itself has selected as most fit to be entrusted with the charge of its youth.

It must be admitted, however, that for the purpose aimed at in the provision under consideration, the amount of representation proposed for each denominational *College* was not sufficient, being confined to the Head of each *College*. This, we say, is not sufficient, when it is considered that by the *Bill* it was provided that *all* the Professors on the *University* foundation—a great majority, if not the whole, of whom might be of one denomination—should be *ex officio* members of the Council. To give the principle due effect a better arrangement might easily be adopted. The Professors on the *University* foundation being classified into the Faculties of Arts, Law, and Medicine, the Senior Professor or Head of each Faculty might have permanently and *ex officio* a seat in the Council; one or two of the Professors, according to the number in each Faculty, being also entitled to seats in rotation, as the elected representatives of their Colleagues in the same Faculty; the *Colleges* likewise being each represented permanently by its Head, and also by one of its other Officials in turn. The balance would

thus be preserved, whatever party might enjoy for the time a majority of *University* offices ; while the advantage would be gained of adding to the experience and knowledge of forms possessed by the permanent members of Council, namely, the Heads of Colleges and Faculties, the equally valuable benefits arising from an annual change of a portion of the governing body.

Lastly—among the advantages incident to the main principle of the Bill of last Session we would mention that of bringing the youth of all parties together, and placing influential men of every denomination in circumstances in which they would be compelled by a regard for their own character and comfort, if not by higher and nobler motives, to treat each other with a courtesy and respect hitherto too seldom exemplified amongst us, and which would ere long exert a blessed influence far and wide throughout their respective parties in the Province. But this point we have already considered.

Such are some of the main advantages of this measure. At the same time, it cannot be denied, that, as might have been expected from the intricacy of the subject, the measure of last year labours under no inconsiderable blemishes and defects, requiring, while its great principle is preserved entire, that many of its provisions should be set aside.

1st. Among these the most obvious is the abolition of the existing Religious Test provided by the amended Charter, a defect by which the whole measure was laid open to the charge of infidelity, and *that* even without the apology of expediency, for among the great majority of the inhabitants of Western Canada who desire the reform of the University, there are none Anti-Trinitarian—none who desire any change in this respect, still less a change, the only effect of which would be to lay open the offices of the University to those who hold tenets, which all with one voice agree in condemning.

2nd. Another defect is in the power given to an extra-mural Body, termed “the Board of Control,” consisting of a number far too great for any efficient action, and of materials such as would necessarily introduce political feelings and questions into

University matters. That some Body of this kind might be useful as a check on all University legislation relating to *money matters*, is readily admitted. But the peculiar and overwhelming powers assigned to it in the draft of the measure, in matters strictly *Academical*; the tardiness and complication which would arise from its proposed action in the passing of all University Statutes, indiscriminately; and, above all, the transference, to *such* a Body, of the patronage of the University from the Crown, are open to severe reprehension—nor could any thing be more surely calculated to disturb the quiet of a Literary Institution by the introduction of party feelings and perpetual jarrings.

3rd. Another feature of the Bill under consideration, and which threw an air of ridicule over the whole measure, was the provision empowering any denomination to found a College in the University, with an endowment not sufficient for the establishment of a grammar school. It must, however, be considered, that the object of this provision was to bring the advantages of the University within the reach of *all*, an object not more important to those whose benefit was contemplated, than to the success of the University itself. The error lay in bestowing the designation of Colleges on the Institutions contemplated as likely to be established, in connection with the University, by the weaker denominations, on the endowment specified. That end, however, might be effectually attained without an abuse of the term "College." It is well known that, in former days, there existed, in the Universities of Oxford and Cambridge, numerous Institutions under the names of "Halls" or "Houses," distinguished from the Colleges in this—that while the latter were incorporated and composed of numerous officials—the former were generally each under the direction of a single individual, frequently not incorporated, and seldom to any great extent endowed. Of such Institutions no fewer than five still survive in the University of Oxford, many having been absorbed into the surrounding Colleges, and some having grown into Colleges themselves. Now what is there to prevent such an arrangement as shall permit—for the benefit of

those denominations whose means may not, for the present at least, enable them to establish Institutions worthy of the name of Colleges—such humbler or provisional Halls or Houses to be incorporated, when desired, with the University, by Act of the Legislature, and to be represented each by its Head in the University Council. Still for this, it must be admitted, an endowment of at least three times the amount specified in the Bill of last year, would be absolutely necessary; while to entitle an Institution to the style and University representation of a *College*, an endowment of ten times that amount, and a Royal Charter, ought to be required.

Several minor objections it is unnecessary to urge. Those most deserving of notice were last year published by the Trustees of Queen's College at Kingston. We cannot, however, pass by without condemnation that part of the Bill by which it was proposed that the present Professors of the University should be summarily, unjustly, and unnecessarily, deprived of their offices. It is true that a species of compensation was provided, and we believe, moreover, that it was not intended that they should be sufferers eventually. Still this part of the measure could not fail to originate a panic and an outcry, for the excitement of which no plea of necessity or even of expediency could be urged, for in order to the carrying out of the principle of the measure, nothing more was required than the simple transference, with a single exception, of the Officials on the foundation of King's College, to the foundation of the proposed University. The single exception of which we speak is that of the Divinity Professor, who should have been left as Church of England Divinity Professor on the foundation of King's College, as a Church of England College in the University, and subjected to no farther interference with either his position or his interests.

Such are the main defects of the Bill of last Session, defects, which great as they may be, affect not the main features of the measure, and admit—every one of them—of the needful amendment, without an infringement of its principles. Nor can they deprive it, in the judgment of any one who considers

well the circumstances and requirements of the Country, of the character of a grand, comprehensive, and salutary measure, better fitted than any it will be easy to devise, for overcoming the difficulties of the subject, and accomplishing the great end of setting the University speedily in operation, on a sound and efficient, as well as popular, footing.

But other objections, of a general kind, have been presented to the measure of last year, which, as they may be offered to *any* wholesome amendment of the position of the University, cannot be passed without remark.

1. *Any* alteration of the Constitution of King's College is represented as "spoliation." Now this term may be employed in a *moral* or in a *legal* sense. If in the former, it is, unhappily for those who use it, too easily retorted. One half of the endowment of King's College consists of lands designed as an endowment for Grammar Schools—certainly not for the Church of England alone, but for the benefit of the Province; and of which, by an act of "spoliation" on the part of the friends of King's College, it was deprived, for the endowment of a Church of England University. The remainder is composed of property bestowed, not out of the privy purse, or the private demesne of the Sovereign, as was wont to be the case ere Civil Lists were heard of, but out of waste lands vested in the Sovereign as the Chief Magistrate of the community, and designed to be employed for the general good. The legal difference may be small, but the difference in a moral point of view is perceptible to every one.

If the word be used in a *legal* sense, to designate the alienation by Statute of property and privileges held under a Royal Charter, the term unconstitutionality is more applicable than "spoliation." But the unconstitutionality is surely in no small degree diminished by the fact, that both the Crown and the Council of King's College—the former unreservedly, the latter professedly at least—did, several years ago, submit the Charter to the Legislature, to be by it subjected to such alteration as might bring it into accordance with the wants of the Country, as a *Provincial* University—a purpose which was too readily

imagined to have been effected by the amendments of 1836, but which yet awaits its real accomplishment.

Much, however, there is ground to believe, of the opposition—if a general opposition there be—on the part of the Officials of King's College to the alteration of the Charter, appears to arise from vague and unfounded apprehensions of the effect of such alteration on their rights and interests, or the welfare of the Church of England. These apprehensions, which were strengthened, no doubt, by the source whence the University Bill lately proposed emanated, and by some of its really objectionable provisions, may, however, be expected to give way in the minds of those who have entertained them, to the rational and laudable desire for some measure which, while preserving their rights, will bring under the influence of their instructions, the whole, not as at present, a mere handful of the youth of our country. Of all parties interested in the subject, none certainly would be so beneficially affected, in every way, by such a measure, as the present Professors of King's College. They would stand to the whole community, without distinction, in the relation they now hold to a small minority of it—the Instructors of the Province, not of a *coterie* and a neighbourhood; with every interest now hostile, combined to uphold them. And as regards the Church, are her great objects more likely to be promoted by her obstinate continuance in a position of exposure to continual assaults and deserved reproaches, than by an arrangement which will give her security and quiet in the possession of that which is *justly* her own—and in working out her own views within her own sphere, on the simple condition of justice to others?

2. But an objection of a very different kind is presented, from an opposite quarter, to any reform of King's College, analogous, in its leading features, to the Bill of last Session. It is objected that under such an amendment, which *secures* to other denominations no influence in the University, save through their *Colleges*, a majority of the *University* Professorships will be filled with adherents of the Church of England. Now this result is very possible, nay most probable—we go further, and

ask—Why should it not be desirable? If the Church of England be not the most numerous Church in Canada, she is undoubtedly by far the most numerous in the Mother country, and numbers among her sons the most learned of the British race. Are men to retaliate upon her for ever the insults and oppression of which some of her adherents here have been guilty? This is to rush with open eyes into the sin we condemn in others—and to repay the factious selfishness complained of by as great selfishness and as bitter faction. Is the Church of England to be limited to the holding of *certain* offices in the University, and is the cause of Science to be trifled with by a perpetual entail of this University chair on a Presbyterian, of that on an Independent, of a third on a Roman Catholic?

There is, however, a method by which the objection—if it be one, might be obviated. And that is—by vesting, for the future, the patronage of some of the University Chairs in the Heads or Governing Bodies of some of the British Universities; an arrangement which, while promoting in all parts of the Mother Country an interest in the Canadian University, could not fail to be highly advantageous to its character as a seat of learning. To each University might be assigned the patronage of the chair of some branch of Science or Literature, for which such University has acquired a wide celebrity. Thus the appointment to the Chairs of Classics and Mathematics might be bestowed on Oxford and Cambridge; of Moral and Mental Philosophy on the Scottish Universities; while the choice of some of the Medical Professors might be allotted to Edinburgh and Dublin. This would tend in some degree to free the University patronage from the influence of political intrigue within the Province, and prove an effectual bar to anything like a University compact.

3. A difficulty of apparent, or perhaps, as some represent it, of real strength, lies in the matter of degrees in Divinity. But better far—if really necessary—that the exercise of this privilege by the University should, for the present, lie in abeyance, than that this single, and comparatively insignificant, obstacle should be allowed to impede the University education of our youth on the

only true and salutary principle. In no Church in Christendom is it requisite, in order to be a Minister of religion, that a man should have a Divinity degree. And yet on this difficulty also, light may be thrown by circumstances in the case of some British Universities. It is known to all acquainted with the Universities of Oxford and Cambridge, that the great foundations of New College in the one, and King's College in the other, have in a certain sense the nature and privileges of distinct Universities—and that while in former days they consented to denude themselves in a great measure, of such privileges, for the general good of the Universities with which they are connected, they still retain within themselves the sole power of judging of the qualifications of their members for certain University degrees, such degrees being bestowed by the Universities, not, as in the case of their other Colleges, upon a *University* examination, but on the simple demand of the authorities of the Colleges. Now, in this Province, two, at least, of the Bodies proposed to be brought together in the Provincial University—the Churches of England and Scotland, already possess, in the Royal Charters of King's and Queen's Colleges, the privilege of granting degrees in Divinity, and we see no difficulty in the way of continuing to these Institutions the privilege, if not of granting such degrees, although incorporated in the same University, at least of enjoying severally the right of claiming such degrees from the University—the Colleges, of course, assuming all the responsibility attending their bestowal. As regards any alleged compromise of principle, on the part of the Church of England, by the connection of that Church, in a University, or even in the matter of degrees in Divinity, with other Churches, we can only say that such an argument could hardly have been ventured upon, except in a corner of the Empire, where many facts of frequent occurrence in the Mother Country are, necessarily, but imperfectly known. At no time need we go far to find instances of the *acceptance*, and, there can be no doubt, grateful acceptance, of degrees in Divinity, by eminent Clergymen of the Church of England, from Presbyterian Universities. Among numer-

ous examples of this we need only mention that but the other day we read of the degree of Doctor in Divinity being applied for and obtained from the University of King's College in Aberdeen, by one of Her Majesty's Chaplains in ordinary—on the English—not the Scottish—Household establishment, and consequently a Clergyman of the Church of England. With such facts open to all who understand the subject, we need scarcely say, that whatever unwillingness there may be, in certain quarters, there can be no insuperable obstacle on the score of principle, to prevent members of the Church of England merely concurring in granting, what they have no objections to receive.

We now close our humble endeavour to set in a proper light some vital considerations on this most important subject.

That King's College should be left as it is, Provincial and liberal in theory, but in fact in a state most unfavourable to the education and social welfare of the community, is desired by few and, we believe, *now* expected by none.

In dealing with this subject there are four courses open to the Legislature :

1st. It may attempt to preserve the University of King's College in its present position for a time, proposing to found separate Universities for those who are to be forever, as at present, virtually excluded from it. To this proposal, unless accompanied by the actual endowment of such other Institutions—how can any credit be given? Moreover, endowment on the same scale as King's College, will be found impracticable—or if not so, destructive alike to learning and to the public peace and resources. The characteristics of this scheme are *impracticability*, or if not so, *waste*, and *ruin to the cause of Science and public concord*.

2dly. It may divide the endowment of King's College among the various parties interested in University education. The

characteristics of this scheme, are—as of the former—*destruction to University education and social peace.*

3rdly. It may expel the Theology and Worship of the Church of England from the University, *going no further.* Of this plan the characteristic is the *reduction of the University to infidelity, and utter uselessness*—and its conversion into an unfading apple of discord.

4thly. Our Legislators may adopt the system of incorporating into the publicly-endowed University, Colleges which will ensure the support of the University by every denomination in the land—which will induce them to commit their youth to it—which will provide for the youth, along with literary and scientific instruction of the highest order, the blessings of religious training—which will be the means of securing to every denomination interesting itself in the University, a certain *minimum* of influence, exercised in the most unexceptionable manner—and by adopting this scheme, it will not merely *hush up* dissatisfaction for the present, but by ensuring the training of the best educated youth of *all* denominations in *one* Seminary, will lay—broad and deep—the foundation of social blessings hitherto unknown amongst us.

NOTE.—The Author deems it necessary to state, as there is a demand in many quarters for an alteration in the Constitution of the University of McGill College at Montreal, that although the general principles maintained in the foregoing “Thoughts,” in so far as they are true, are in favour of the establishment of *some one* University for Lower Canada on the scheme proposed as the only sound and just one in the case of Upper Canada—yet the position of McGill College, as originating in a *private* foundation and endowment, differs materially from that of King’s College, which is a *Provincial* establishment, *publicly* endowed. In the latter case it is the *bounden duty* of the Legislature to interfere, on behalf of the *Province* and the *Public*; in the former, only in so far as its aid may be invoked on good *prima facie* evidence that the will or intentions of the Founder have been controverted or evaded.

Should the Crown or the Legislature deem it expedient, which would certainly be the correct and patriotic view, to endow McGill College *sufficiently*,—and it is far from being so endowed at present— as the public and Provincial University for Canada East, as King’s

College was founded and endowed as the public University of Canada West, it might *then*, but not before, be fully expected of the Parliament, that it should remodel the Constitution of that University on a principle of general usefulness—and such, the author humbly conceives, is the leading principle of the Bill last year introduced on the subject of King's College.

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